

The Brooklyn Jewish Center Review

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JANUARY

1943

THE CENTER BULLETIN BOARD

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Lectures and Discussions held every Monday Evening During the
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JANUARY 25th

BONARO OVERSTREET

Poet, Author and Psychologist

Author of "The Poetic Way of Release," "Footsteps on the Earth," "A Search for a Self," and "Brave Enough for Life." Co-author with Harry Overstreet of "Town Meeting Comes to Town" and "Leaders for Adult Education." Bonaro Overstreet is the wife of the distinguished psychologist, Prof. Harry A. Overstreet.

Subject:

"How to Stay Alive As Long
As You Live"

. . .

FEBRUARY 1st

BURNET HERSHEY

Special correspondent to "The N. Y. Post." Has just returned to the U. S. from an aerial reporting tour of Britain, Portugal, North Africa, West Africa, South America, the Caribbean Islands and Bermuda.

While in England Mr. Hershey interviewed some of the leading men in that country, including Anthony Eden, Ernest Bevin, Gen. de Gaulle.

Subject:

"Personal Observations In
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BUY WAR BONDS AND STAMPS AT THE CENTER

BROOKLYN JEWISH CENTER REVIEW

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JANUARY, 1943 — SHEBAT, 5703

No. 21

THE HAND OF FELLOWSHIP TO HEROIC RUSSIA

ALL Americans (with the exception of the fortunately few pro-Nazi saboteurs) feel a sense of the highest admiration for the heroic military achievements of the Russian armies and the high quality of their leadership. Together with this there goes a feeling of great obligation for the unparalleled sacrifices made by the Russian people in general. There has been nothing in this war to equal the physical destruction visited by Hitler's armies on Russia. All of Hitler's previous victims fell so quickly that material losses and even the losses of men were small compared to those suffered by Russia. Poland surrendered after seventeen days of fighting and only Warsaw was extensively damaged. France fell after thirty days and all of its major cities remained in a state of physical preservation. England stands; and almost as fast as the bombers have done their damage, so the British have made good their loss. In Russia, however, hundreds of villages and many large towns are charnel-houses of death and destruction.

The American people, always generous in their response to moral obligations, have magnificently responded to the claim upon their purses of the Russian people. We do not speak of the official program of lend-lease, for that lies in the province of treaties and contracts. Reference is made only to the voluntary contributions of individual Americans through Russian War Relief, Inc. This organization is headed by men and women who are the proponents of America's finest spirit. Its program, in intention at least, is as wide as is the spread of the destruction which it seeks to cure. The organization provides relief for the civilian population, funds for rebuilding, food for the starving and

medicines for the sick and wounded. Best of all, however, it furnishes tangible evidence to the heroic Russian people that in our common struggle they have not only the company of our official government, but the comradeship of the ordinary man and woman of America.

Every damage done to the German Nazi war machine by the Russians, *pro tanto*, decreases the scope of the American task in this respect. It is easily seen that there can be no limit to the payment by Americans of the obligations raised by such assistance. Our losses in man and money, we feel and pray, will be smaller because of the Russian struggle. Our help to them in money alone through the Russian War Relief is the cheapest form of repayment.

It is, therefore, a matter of gratification that the members of the Brooklyn Jewish Center will soon have an opportunity to contribute their share to this program of recognition and relief. A dinner has been arranged to take place on February 27th in the Auditorium of the Brooklyn Jewish Center for the benefit of Russian relief. If this dinner were to be merely another Russian benefit, it would stimulate, and at the same time, receive the unanimous support of our members. The dinner, however, will be noteworthy for another reason. The guest speaker will be Dorothy Thompson. Miss Thompson's achievement are such that to attempt to apply to her any one single descriptive classification is futile. She is a newspaperwoman, radio commentator, publicist and student of foreign affairs. Over and above all of these, she is and has for a decade been one of those few gifted people who, from the beginning, understood all of the implications of Nazism, exposed its pretensions, fought its ambition, and warned the world of

its terrible implications at a time when many well-meaning persons still thought it was possible, "to do business with Hitler." Miss Thompson warned them against their complacent acceptance of the Nazi regime. In her writings and radio speeches, she joined with Churchill (in England) and President Roosevelt (in America) in calling the world to prepare for an inevitable struggle with this modern Attila. It has been well said of her by Churchill: "You were clairvoyant."

It is a happy combination of circumstances that at the Center dinner for Russian Relief on February 27th, our members will be enabled at one and the same time to give practical testimony to their admiration for the Russian people and to listen to an address by this great woman. It is confidently expected that this occasion will be among the most noteworthy in the long history of the Center's contributions to notable causes.

—WILLIAM I. SIEGEL

ZVI HIRSCH MASLIANSKY —IN MEMORIAM

THE death of Rev. Zvi Hirsch Masliansky has taken from us one of the most gifted and one of the most colorful figures in Jewish life. There is no one who enjoyed a greater popularity among the masses of our people than did Masliansky. He enthused thousands of listeners, not only in America but in many lands of Europe and in Palestine. There was something irresistible in his oratory. While he spoke in Yiddish or in Hebrew, he could sway even those who were unfamiliar with these languages. You got the meaning of his words in the flash of his eyes, in the gesture of his hands, in the movement of every fibre of his body.

His great love was the Jewish people, and no one could interpret the hopes and the ideals, the sufferings and the miseries, the pains and the joys

Continued on next page

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Joseph M. Schwartz, President Emanuel Greenberg and Hyman Aaron, Vice Presidents David Goodstein, Treas. Max Herzfeld, Secy.
Israel H. Levinthal, D.D., D.H.L., Rabbi Joseph Goldberg, Administrative Director

of that people, more effectively than he. He gave a life-time of service to the rebuilding of Zion, to the revival of the Hebrew language, and to restoring new faith and added hope to the dry bones of Israel. He went to his eternal rest accompanied by the blessings and the gratitude of a grateful people.

—ISRAEL H. LEVINTHAL

A MAGNIFICENT JOB WELL DONE

ELSEWHERE in this issue we publish the first list of subscribers to the Mortgage Redemption Fund of the Center. The names are printed in the order of amounts contributed to the fund.

What is significant about the campaign is not only the magnificent sum raised to help clear the indebtedness on the Center mortgage, but that almost two-thirds of our married membership participated in it. It speaks volumes for the spirit of loyalty of our membership and their sympathetic understanding of the great task imposed on them. The eagerness with which they came forward in their desire to help is something any institution would justly be proud.

The major part of the appeal is completed. A comparatively small balance must yet be raised. The drive will be continued until every member affiliated with the institution will have done his full share, and until the entire amount required is raised. At an opportune time in the very near future the campaign will be relaunched until, God willing, we shall reach the happy moment when the mortgage on the Center building will become a thing of the past.

The Center is deeply grateful to those who participated in the campaign and, in publishing their names, we give public recognition to their readiness to answer the call of a remarkable undertaking.

—JOSEPH GOLDBERG

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"JUST BETWEEN OURSELVES"

"ביןנו בלבד"

An Intimate Chat Between Rabbi and Reader

THE recently enacted regulations prohibiting pleasure driving in automobiles should give us much food for thought. Why were such regulations necessary? Do not the American people know that they are at war? Do they not realize that every gallon of oil and gas is so vital to the army, particularly in those distant lands where our boys are fighting so heroically? Why then were these regulations necessary? Why did not the American people, of their own accord, shun all pleasure driving? Why did we have to resort to laws in order to bring about this saving of a most essential war commodity?

The answer to all these questions is quite simple. The trouble with most of the American people in their attitude towards the war is that they do just what is asked of them not *more* than what is asked of them. But it is just this little word *more* that makes all the difference in the world between hastening and delaying the day of victory for the Allied Nations.

When the authorities said that automobilists of the A category may use 3 gallons of gasoline a week, people felt that it was alright for them to use these three gallons indiscriminately—for theatre going, for dances and for general pleasure driving. They did not stop to think that though the government did make this allowance, we were, nevertheless, depriving our armies and our navies of its use. Few thought it worth while to sacrifice their comforts and *not* to use even the amount allotted. The writer of these words would often stand in astonishment at the sight of men and women emerging from their automobiles to shop at our neighborhood stores or to go to a movie or a bank.

Once we know that a certain article is needed by the armed services then, even if the government allows its use with certain limitations, the attitude of every truly patriotic citizen ought to be to refuse to make use of that article except under the stress of an emergency. Using an automobile because we want to appear at an affair in formal attire is not an imperative need. It is a luxury, unnecessary and

unbecoming in these days. If one must wear formal attire, then he or she can use the subway in order to get to the affair. I repeat, even if the government allows the use of the automobile in certain cases, we ought to go beyond these allowances and guide ourselves by the principle of abnegation, when such abnegation can help, and hasten the winning of the war.

The use of the automobile is but one example of the principle I am endeavoring to state. It applies to every phase, to every activity of life, to the use of any and every article or commodity that may be needed for the success of the war.

In that fine drama now being shown in one of the New York theatres, "The Eve of St. Mark," there is depicted a scene on a Pacific island where a small group of surviving American soldiers are left to guard that stormy little territory from the attacks of the Japanese. They receive word from the commanding force that they may withdraw, since there is little chance for their small group to hold out against the overwhelming larger force of the enemies. These brave lads are given permission to withdraw and save their lives. But all of them decide to cling to their post, to do more than is expected of them, and thus satisfy their own conscience that they are giving all of themselves in behalf of their country.

That is the spirit which all of us must emulate. That is the spirit which will win for us this war and bring us faster to the days of peace. Not to do only that which we are expected to do, but to do *more* than we are expected to do! The Jews have a word for it. Not *Din*, only what the law demands or allows, but *Lifnim Meshurat Ha-Din*, to do *more* than the law asks, to go beyond the demands of the law. It is this principle that must guide all our efforts and all our tasks if we truly want to help our boys achieve a victorious peace.

Israel H. Levinthal

ZVI HIRSCH MASLIANSKY

By JACOB S. MINKIN

Rev. Masliansky died on January 11. Here is a description of his personality and his work by a distinguished author and scholar.

ONE likes to begin an appraisal of Zvi Hirsch Masliansky by considering his outward form; for his physical no less than his mental and spiritual qualities were characteristic of the man, characteristic of the impression he made and the power with which he swayed and moved audiences. His body and his accomplishments were identical. Both were drawn from the spirit of the man and the extraordinary gifts he possessed.

Look at his picture. A massive head that could inspire painters and sculptors, set on a sturdy frame and surrounded by a great shock of hair that defied the use of brush or comb; a small tapering beard which, fortunately, was not allowed to conceal a genial and beaming face, and eyes that could be stern, but almost always were kind and smiling. He could not escape attention anywhere, no matter in what gathering he found himself. People were always about him, no less to see him and to look at him than to hear him speak.

Such a man might have easily been mistaken for an artist. And an artist indeed he was—an artist of the pulpit and the platform.

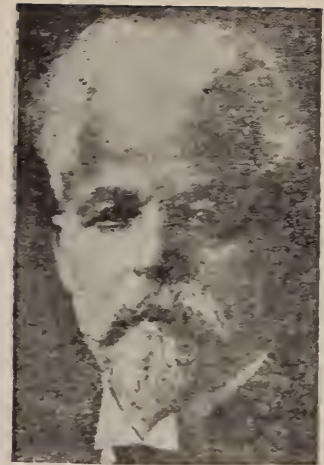
One remembers those Friday nights at the Educational Alliance where he ruled as monarch of the pulpit for many years. The sky may have been clear or laden with clouds, the air may have been balmy or sharp with frost, but always, always there were queues of people, five or six abreast, who waited for the door to open. They were not the sophisticated folk of the old-time East Broadway, members of the literary and socialist circles with which the Jewish scene of the East Side was then filled, but for the most part plain and simple men and women, many of them recent arrivals from Europe, who came to hear the man who had become a legend to them in the old home. They had suffered; they were lonely; in their minds were the recollections of the

old life, and in Masliansky they expected an echo of what they had known, of what they had seen, of what they had gone through. They watched eagerly all week on the bulletin board and in the Yiddish papers for the familiar legend, *Masliansky Yedaber*, "Masliansky will Speak," and as often as they found it, there was a cheerful, warm feeling in their hearts, for they knew that he would not disappoint them.

And usually he did not disappoint them, for he was not only a master of the spoken word but he had a master-knowledge of men, his men, the men to whom and for whom he spoke. He knew what they wanted, what they needed, what they had come for; and he gave it to them with his heart, his voice and his body. Yes, his body; for his body too spoke; everything in him spoke. He could play on the emotions of his audiences as an artist plays on the strings of his violin. He could make them laugh, he could make them cry, he could raise them to heights of hope and cast them into depths of despair.

His people called him *Matif Leumi*, a Folk Orator. There were many other qualities to the man, many other services he had rendered to his people, but it is as *Matif Leumi* that he will be remembered longest. For it was his knowledge of the people and the dramatic intensity of his conviction which influenced his hearers most. He gripped and swayed the heart rather than the mind. People came to him to be moved and inspired rather than to be informed and enlightened. Things he felt deeply, sincerely, terribly, he could convey with unfailing effect. He sensed the dramatic value of events and situations rather than their deeper implications. This is why when people went away after a particularly stirring oration they found almost nothing to repeat. He was himself—his manner and personality—part of his sermons and lectures, their most vital and effective part, without which they were as flat and as dry as a withered leaf fallen from a tree.

Masliansky spoke almost always extemporaneously, and hardly ever from



Zvi Hirsch Masliansky

notes. The word, the epigram, the happy turn of a phrase, came to him spontaneously, without any effort. His inherent strength lay in the Yiddish idiom in which all his sermons and addresses were delivered, although he also spoke in Hebrew. It was the language in which he excelled, the only language in which the Jewish sigh with all its pathos, can be expressed. Attempts to dress him up, to translate his sermons into English, have singularly failed. For Masliansky could not be translated; his form and manner of his speaking were unique, not his thoughts or ideas. In this respect he could not vie with other Yiddish orators, the late Dr. Shmarya Levin, for instance, whose flow of thought and eloquence might be appreciated in any language. Not even the Yiddish printed texts of his sermons give the full measure of his spoken word. They lack the glow and warmth of the man who delivered them.

To do Masliansky full justice, one might say that he was not so much a preacher as a lecturer, the platform rather than the pulpit having been the place where he felt himself most comfortable at home. Although the Jewish world knew him and the telephone book lists him as "Reverend Masliansky," there was little of the Rabbi or *Maggid* about him. His manner lacked the exhortative tone; it was colorful and poetic rather than didactic, in-

tended to rouse rather than to instruct.

Masliansky was a *Matif Leumi* in a still other sense. He was among the pioneer preachers of the Jewish national ideal. He was a Zionist decades before Basle and Dr. Herzl's "Judenstaat." Zionism came to him from the East and not from the West, from the cheder in which he received his learning, from his preoccupation with the Bible, from his love and study of Jewish history and literature, from the great heart of the masses from which he came, from the misery and suffering of the people which he had himself felt and experienced. It came to him from all these things; it influenced his life; it colored his career; it made him a bond-slave to its ideal. He started out as a Hebrew teacher in the little town of Slutsk where he was born in the year 1856, and pursued his profession for some time. He studied hard, read a great deal, mastered what of modern Hebrew literature then existed; the great Hebrew writers, thinkers and poets were either not yet born or were still in their swaddling clothes. But once the ideal of a Jewish Homeland in Palestine came to his life, everything became changed for him. He left off teaching and took to preaching—he the shy young man who had never mounted a pulpit!

There were the pogroms of 1881 to sober him. First there were dark forebodings, then veiled threats, afterwards open and shameless riots in which neither age nor sex was respected. The Jewish quarters were invaded, dwellings were demolished and burned, fleeing Jews were beaten and slain; by design, police and troops arrived too late to be of any help. The effect of what had happened was electrical on young Masliansky as it was on most sensitive Jews. He was grim and angry. He had made up his mind. He had found his life; he had discovered his ideal; he became a pilgrim for Zionism. He went about preaching Palestine wherever he could find an audience. He spoke in synagogues, at private meetings, in homes when he could get people to listen to him. He travelled clandestinely, used pious phrases to cover up the meaning of his words, for meetings and talks of that kind were strictly forbidden in the land of the Czars. He was a good speaker, and he improved as time went

on. Hundreds of small towns and communities were on his itinerary, but also such large and Jewishly populated cities like Pinsk and Odessa.

Soon the youthful idealist became a popular preacher. He was welcome to the pulpits of large synagogues, and he gained a following. Many of the Zionist leaders of the present and the past generations were either his pupils or were inspired by him. Among them was Dr. Chaim Weizmann, then a promising young man, a *Maskil*, and an ardent Jewish nationalist. They were captivated by his personality and the fiery eloquence of his words. He more than preached to them; he breathed his very soul into them. It was from such material that the early band of Zionists was recruited. It is a pity that although here and there snatches of Masliansky's life have appeared, the full record of his colorful and eventful career was never made public. What material it would contain for the future historian of Zionism!

In 1894 he left Russia and came to England. His free spirit needed a free tribunal to express itself. But he had not found England congenial to him. English Jewry was under the domination of a spiritual hierarchy with the Chief Rabbi as the Jewish Bishop so to say. There were advanced spirits in England, but they had not yet come to the fore. The guidance or misguidance of Anglo-Jewish affairs, was in the hands of a small group of rich and powerful Jews, and they were not in mood for any such preaching as that of Masliansky. Dr. Theodore Herzl had not yet appeared before the Maccabean Club under the patronage of Israel Zangwill. He, therefore, left England and came to New York in the following year.

In the crowded and submerged life of the ghetto where every basement led to a scholar, every dingy and smelly hall to a poet, and almost every ragged man picking his way through the misery of its street was a student of the Law, Masliansky was an instantaneous success.

Masliansky was now in suitable company; he had come into his own; the cafes of Canal Street were humming till long past midnight with the enthusiastic voices of poets, actors, playwrights, editors, writers, scholars and *glat nudnikes*. Steaming cups of coffee and foaming glasses of beer,

were left untouched because of the interminable discussions on the theatre, the drama or world revolution. Poets like Imber, Dolitzky and Rosenfeld, humorists like Rosenzweig, playwrights like Jacob Gordin, actors like Kessler and Moshkowitz, novelists like Shaikewitz, better known as "Shomer," are some of the names of this select group. Every one of the five daily Yiddish newspapers had its representatives there.

Masliansky burst like a new comet upon this group. True, he was neither poet, nor actor, nor playwright, nor novelist; but he had the power of expression and was an impassioned orator. The "intellectuals" looked askance at him, for he had no plans of world revolution under his hat, and the Hebrew "illuminati" had all but snubbed him because, as yet, he had produced no work of verse or prose to prove his worth. If they went to hear him, it was to sneer at the man whose sole power lay in his tongue. Soon, however, their ridicule changed to appreciation, for say what one will, he had power over the masses who, Friday night after Friday night came to hear him, and many other nights in between. His Friday night addresses became so popular that he was in serious competition with the Yiddish theatres in the neighborhood.

One wonders how comfortable he was in his position at the Educational Alliance, with a board of directors of assimilationist tendencies whose sole purpose in maintaining the institution in the heart of the Jewish East Side was to assimilate, or as they called it, to Americanize, the foreign-born Jews? But no matter what their object may have been or what high hopes they may have staked on Masliansky to accomplish their purpose, he went his way undisturbed. He continued to preach Zionism with the same heat and fervor as he had done in Russia, in England, and wherever he could obtain a hearing. He even made friends and won admirers among many of the most rabid anti-Zionists. He enjoyed the confidence of Jacob H. Schiff; Louis Marshall had often consulted him on communal matters, and Isidore Straus was among his closest friends. These men so admired his good judgment and tact that, when the need was felt for a new Yiddish daily newspaper, he was entrusted

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SINCE the outbreak of the war Malta, headquarters of Britain's Mediterranean Fleet, has been the object of overwhelming Nazi bombardment. Apart from lives, old relics and mediaeval landmarks have disappeared. Crete has suffered no less in its way. Jewish life on these islands has perforce borne the same brunt of war.

Now is the time to recall from the wreckage the traces of Jewish life on those and similar islands. Not unlike the history of Jewry itself, the Jews of the Mediterranean littoral in particular have been dispersed to all the isles and islets of that sea.

Gibraltar—from the time when it became a British stronghold—has possibly been the most significant Jewish stronghold as well. The Jewish settlement of Gibraltar is assigned to the period immediately after the British occupation in 1705—although Marranos had attempted unsuccessfully, to establish it as a refuge in the 15th century. Most of those Jewish settlers, who were Sephardic, came from the Moroccan coast. Their first synagogue—Etz Hayyim—was founded in 1759. At that time the community numbered about 600. This number grew rapidly—by infiltration of Sephardic settlers, by migrants from Morocco, Leghorn, Amsterdam and England itself.

In 1859 Gibraltar Jews offered shelter to some 3,000 Jews from the Barbary coast. With characteristic generosity the Gibraltar Jews gave assistance, periodically, to other refugees as well, particularly in 1907, to the Jews of Casablanca.

Orthodoxy is widespread and rigidly observed by Gibraltar Jewry. No theatre is open on Friday evening. In Main Street, Jewish shops are closed on the Sabbath and on religious holidays. At present there are four synagogues, although the population is less than one thousand.

As usual, under whatever conditions, Jewry thrusts itself into prominence. Among Gibraltar notables was Aaron Cardozo, diplomat, and consul for Tunis and Algiers, who was sent, early in the nineteenth century, to conclude a treaty with Sidi Mahomed, Bey of Oran. Lord Nelson gave Cardozo the use of a frigate for his mission.

Another prominent Jew was Judah Benoliel—who acted as the secular

representative of Gibraltar Jewry. He arbitrated a dispute between the King of Sardinia and the Sultan of Morocco. Benoliel's distinguished appearance won him the name of "King of Gibraltar."

Not far from Gibraltar lie the Balearic Islands—that furnished such skilled slingers to the Roman armies. The largest of these islands—Majorca—is still the home of Jews descended from Spanish Marranos. Toward the close of the fourteenth century the Jews of Majorca were "converted"—by torture and threat of death. Since then the Majorca Jews—who are of marked Semitic look and bearing—always kept apart from non-Jewish circles on the island. In the city of Palma the Jews have their own quarter. They inter-marry only with their own kind. By the Gentiles they are known as *chuetas*.

Malta has a long Jewish tradition dating back to Phoenician traders, to Roman days, and to the early Christian eras. Candelabra with Hebrew inscriptions and similar Judaic relics have been unearthed. In the Middle Ages Malta was a refuge for Sephardic Jews escaping from the Inquisition. The Jewish community—called *Judaica* or, in Arabic, *Aljama*—consisted of traders, shopkeepers, and also medical men who rose to prominence. There were periods of expulsion, civic and political restrictions, slavery, imprisonment. Waves of conquest by different racial groups swept the island. There is still a cemetery recalling Arab influence. It is called *Kebir el Lhud*—Burial Place of the Jews.

The present population is infinitely small, consisting of only a bare handful of Jewish families. There is still the synagogue; and the memory of a turbulent history.

Sicily holds a history of Jewish repressions, persecutions, excessive taxation—from the sixth century to the culmination of banishments and vio-

The Picturesque History of the Jews of the Mediterranean, African and Western Hemisphere Islands

ISLAND JEWS

By DR. HARRY E. WEDECK

lence in the fourteenth. The Jewish population has since been negligible.

Sardinia, on the other hand, had a Jewish settlement as early as the first century, when the Emperor Tiberius banished 4,000 Jewish youths to the island. Throughout Sardinian history, Jews—strangely enough—were treated with no discriminatory distinction by the Romans; while the advent of Christianity brought in its wake banishments and temporary recall; massacre, persecution, and continual conflict. As in Sicily, the Jewish population is now of small significance.

At the eastern end of the Mediterranean lies a large, disparate cluster of Greek islands—some so small as to be uninhabitable; others encrusted with centuries of historical experience. Here too the Jews—however ineffectually—made their home. Even the smallest Aegean islands were sought as a refuge. Thus Cephalonia—in the Cyclades—has a settlement of Sephardic Jews. In Crete—also known as Candia—the Jewish settlements, dating from the centuries before the Christian era, were reasonably treated by the Romans. Successively, the island was in the hands of Saracens, Byzantines, and Venetians. In the middle centuries Spanish exiles increased the Jewish communities. Intellectual activities flourished—in medicine, pure scholarship, philosophy. One of the most notable members was Joseph Solomon Delmedigo, physician, linguist, traveler. Now there are some 200 families—in the cities of Khania, Retimo, and Candia. Before the Nazis came they were small traders, craftsmen, fishermen.

Even in ancient Greek days there were Jews in Cyprus. In their history flames the uprising against the Romans under Trajan. Later, the Jews adjusted themselves to the island. In the middle ages that inquiring traveler, Benjamin de Tudela, found his co-

religionists well established there; a prominent figure—in the early 16th century—was Moses ben Joseph Arovas, a physician. In the late nineteenth century attempts were made to colonize the island with Rumanian Jews, but these attempts were consistently abortive. Now there are only a few families. Greek is spoken by the Jews; and also Judaeo-Spanish, known as Ladino.

Corfu experienced waves of immigration—from Greece, the Levant, and Italy. In the fifteenth and sixteenth centuries, Spanish migrants added to the numbers. There are thus layers of divergent cultures among the Jews of this island—Greek synagogues; Greek names such as Moustaki and Naxon; Spanish infiltrations and customs; Italic dialects. Each national group has its own synagogue and preserves its own antique body of mores. There were, among the Corfu Jews, wealthy oil merchants, small dealers and craftsmen.

In Rhodes—the mediaeval headquarters of the crusading Knights—Jews were crowded into a labyrinth of cube-shaped houses, next to the Turkish quarters. Their traditions run back to the second century before the Christian era. Their history, too, is closely knit with that of the secular history of the island. During the Crusades, under the Knights Hospitallers, the Jews were exiled. Benjamin de Tudela mentions the Rhodian community as flourishing, numbering some 500. There are two imposing synagogues, together with a number of smaller ones. In public life Jews were well represented, notably the Menasche family. For the most part, however, the community were boatmen, fishermen, dock workers.

In 1937 the French Colonial Minister Marius Moutet suggested Madagascar as a settlement for victims of racial and political persecution by the Nazis. In the seventeenth century a French traveler—Flacourt—wrote of Jewish habitation on the island. The community—Zaffe-Hibraham—which means the race of Abraham—practised circumcision, celebrated the Sabbath, sacrificed cows, bulls, goats; knew, traditionally, that they had settled before the Babylonian captivity or that they were the descendants of those who remained in Egypt after the Exodus. Common names among them were Isaac, Joseph, Noah, Jacob. They

knew of those names as belonging to the patriarchs; they had not heard of Jesus. Now radical and historical links with ancient Jewry have become blurred and weak.

Even in the islands of the Western Hemisphere the Jews sent their quotas, driven either by commercial enterprise or—as in the case of the Inquisition's victims—by forced migration. There are Jews consequently in Cuba, in Haiti, even in the obscure islands of the Caribbean.

In the Dutch West Indies is the island of Curacao, known for its thriving port of Willemstad. Sun-dried, the town still retains its Dutch flavor in steel-gabled houses, dormer windows, and general old-world air. The official language—Papiament—is a mixture of Dutch, Indian, English Spanish, and Portuguese. There is considerable Jewish commerce here. Until the Nazis swarmed into Holland, orange skins were sent to that country to flavor the Curacao liqueur. Among the oldest and most prominent mem-

bers of the Willemstad community—there is a population of about four hundred—are the Maduros, the Jewish banking family of Portuguese descent.

Martinique—in the French West Indies—had, early in the seventeenth century, a colony of Dutch Jews. Repeated attempts were made, during that century, by the Jesuits, to drive them from Martinique and the smaller contiguous islands; but unsuccessfully. Toward the close of the century, however, Jews were expelled from the island. In the 18th century a return was permitted to the Jews. A French Jew of Bordeaux—which had commercial relations with the West Indies—a certain David Gradis, established a business branch at St. Pierre, in 1722. By the middle of the century the number of Jews had greatly increased, with consequent impositions of severe civic disabilities. Until the French Revolution. Since then, the Jews of Martinique—mostly engaged in commerce—have been on a political par with the rest of the islanders.

THE ARAB POLITICIANS COMMENT ON NAZI ATROCITIES

IN keeping with the Nazi sneer that the present outcry against the Jew-extermination plot was only a trick to gain extra Christmas trade for the "Jewish chain stores," the Arab politicians in Palestine, as reflected in their press, saw in the Jewish *cri de cocur* nothing but "political trading," and endeavored to alienate non-Jewish sympathies by the lying allegation that Jews themselves were silent when it was only other people who were suffering. Even those Arab papers which refrained from these mean tactics could not find it in their hearts to utter a word of commiseration for the plight of a people so often described as the Arabs' kinsmen. The similarity between the reaction of the Arab journals and that of the Nazis to the Jewish martyrdom is, of course, not to be wondered at, seeing the close association that has existed between the Arab politicians and their Axis "friends." But it is at least highly doubtful whether it represents the true feelings of the Arab masses themselves, who are by nature kindly and warmhearted. To insinuate

that it does is to do Arabs, in the mass, a grievous wrong.

The truth of the matter is that the press in question is either engaging in "political trading." It fears that sympathy for the Jews will end with an appeal for the opening of Palestine to those of the victims who may escape from the Nazis' clutches. And so it argues that if Jews are to be salvaged it must be by other countries and not by the once-Jewish land in which Jewish immigration has created such prosperity that the Arab population has doubled since large-scale Jewish arrivals began.

—From *The London Jewish Chronicle*

The Nazi government reports that hundreds of towns in occupied Poland have been made free of Jews. A number of ghettos in important cities have been abolished because no Jews remain there: The Warsaw ghetto is now the only ghetto in central Poland, in addition to 12 ghettos in Galicia. Before the Nazi occupation, the Jews lived in about 700 cities and townships in Poland.

RECENT BOOKS OF JEWISH INTEREST

"Who Crucified Jesus?"

By Solomon Zeitlin, Harper & Bros.

THE author of this work is professor of Jewish History at Dropsie College, in Philadelphia, and also at the Yeshiva College in New York. He is one of the outstanding and recognized authorities of the period of history with which this volume is concerned.

Professor Zeitlin presents a theory regarding the question, "Who Crucified Jesus?" which, if properly understood by the non-Jewish world, would put an end to the cruel charge that has been hurled at the Jewish people throughout the centuries.

The author, by going to authoritative sources, proves that the Sanhedrin which filed the charges against Jesus before Pilate was not the religious Sanhedrin which functioned regularly for all religious matters, but an altogether different Sanhedrin—a political body which dealt solely with political offenders against the State. The members of this political Sanhedrin were appointed by the ruler, and later, when Rome was in power, by the High Priest. The High Priest in turn owed his position to the Procurator of Rome. The members of this Sanhedrin were merely puppets carrying out the wishes of the rulers.

Professor Zeitlin gives us a graphic picture of the entire era that led up to the crucifixion. He tells of the heroic attempts on the part of Jewish patriots to break the chains of the cruel Roman domination, and of the strong hand wielded by the Procurators and their hirelings in crushing the first signs of such rebellion.

Again, through historic sources, Dr. Zeitlin proves that Jesus was tried not as a religious but as a political offender, and therefore was summoned before this political Sanhedrin. Both the High Priest and the members of the political Sanhedrin, being dependent on the Roman Procurator, proved obedient servants to their masters. Some of them were even ready to exterminate Jews who raised arms against their conquerors. They did not represent the Jewish people; on the contrary, they worked against the wishes of the masses in the interest of Rome.

Reviewed by DR. ISRAEL H. LEVINTHAL

This reviewer will have another opportunity to discuss this book in a forthcoming pulpit address. The full import of Dr. Zeitlin's work can be appreciated only by reading all of it, getting the entire panorama of that period, seeing the sources quoted from Rabbinic as well as from early Christian authorities. It is a scholarly book, yet written in such a popular style that the intelligent layman can enjoy it. It is a book that should be welcomed by Jew and Christian alike.

"The Meaning of Marriage and Foundations of the Family—A Jewish Interpretation." By Rabbi Sidney E. Goldstein. Bloch Publishing Company

This is a revised and greatly enlarged edition of a work published three years ago, and reviewed in these columns at that time. The fact that the first edition was completely sold out is evidence of the need of such a work and the excellence of the treatment of the theme by Dr. Goldstein.

The book combines the Jewish interpretation of marriage and family life with the findings of modern social science, and is thus unique in this important sphere of study. The new edition has a number of additional chapters dealing with such interesting subjects as "The Unmarried," "Chastity," "Other Relatives," "War, Marriage and the Family," and "Prediction—Success or Failure." Dr. Goldstein has also introduced additional case material into the chapters included in the original edition.

Dr. Goldstein, who is Professor of Social Service at the Jewish Institute of Religion, and chairman of the Jewish Institute on Marriage and the Family, is one of our leading authorities on marriage and family life. His aim, as set forth in this book, is "to encourage men and women to prepare themselves more adequately for marriage and family life." "The Meaning of Marriage and Foundations of the Family," will accomplish just this, and will help young and old to have a clearer understanding and a better appreciation of the ideals that

must serve as the foundations for marriage and family life. It is a book that should be put into the hands of every young man and woman contemplating the vital articles of matrimony.

"Select Readings in Hebrew Literature." Edited and arranged by Rabbi Mordecai H. Lewittes and Dr. Harry Blumberg. Hebrew Publishing Company

This volume has been prepared specifically to meet the needs of the students of Hebrew in our public schools and colleges who have had preliminary Hebrew instruction for about two years. It will be welcomed by all students and readers of Hebrew because of the excellent selections the editors have made from the vast realm of our Hebrew literature. You will find here readings from the Bible and the Talmud, from the works of the middle ages, from the more recent Haskalah period, and from the modern period of the Hebrew renaissance.

There is a brief explanatory note before each period, giving the essential characteristics of the literature of that era. Well prepared exercises and vocabulary follow each chapter, and at the end of the book there is a Hebrew-English dictionary of all the words found in the book.

Both the authors are teaching Hebrew in our high schools—Rabbi Lewittes in the Thomas Jefferson, and Dr. Blumberg in the James Monroe. The book is beautifully printed, excellently illustrated. This is a work that will do much to further a knowledge of our Hebrew language and literature.

"HERR MEYER"

Among Germans, Marshal Goering is generally referred to these days as "Herr Meyer." It seems they haven't forgotten that speech of Goering made to the Ruhr miners in the early days of the war, when he promised: "Germany is bomb proof. If ever your work should be disturbed by the R.A.F., or a single British bomb should fall on German territory, then my name is Meyer."

—from *Newsweek*

A GREAT deal of dishonest journalism, combined with a tendency of many to be influenced by superficial evidences, has so obfuscated the subject of Jews as great composers that a great many famous composers are today accepted as Jews even though they did not have the remotest connection with our race. As one who has done a great deal of research in this very field in this country and in Europe, I should like, once and for all, to throw some illumination upon a sadly confused subject.

Our greatest composer was, of course, Felix Mendelssohn—one of the towering figures in Romantic music—in whose veins flowed the Jewish blood of his grandfather, Moses Mendelssohn. Before Mendelssohn only one great creative figure is deserving of our attention. He is Salamone Rossi, a composer of great stature, who deserves to be better known. Rossi, who called himself "Ebreo" ("The Hebrew"), was born in Mantua in 1587 and died in the same city in 1628. He was a court musician to the Duke of Mantua, and in that post fulfilled a historic role. Besides being one of the most gifted of contrapuntal composers, he was also a pioneer who might be considered one of the parents of chamber music.

There were other Jewish musicians in the court of Mantua (Allegro Porro and Abramo Della Arpo Ebreo) as well as in the court of Pope Leo X (Giovanni Maria, Jacopo Sansecolo), but these composers have long since been forgotten and need not detain us.

In the field of opera, the following Jews were of far-reaching influence and importance: Karl Goldmark, Jacques Halevy, Giacomo Meyerbeer, Jacques Offenbach. Karl Goldmark wrote a remarkable opera called "The Queen of Sheba" which is drenched with Oriental colors. Jacques Halevy is best known, of course, for his masterpiece, "La Juive," familiar to every lover of grand opera. Meyerbeer—one of the great contributors to operatic literature—produced a series of masterpieces, including "Les Huguenots," "Le Prophete," and "L'Africain." And Offenbach, of course, was the incomparable master of operabuffa, though his grand opera, "Tales of Hoffmann," is a classic.

At this point, I should like to

*Was Wagner A Jew? Ravel?
Here is an Authoritative Guide
for the Perplexed.*

WHO ARE THE JEWISH COMPOSERS?

By DAVID EWEN

raise the name of Georges Bizet, composer of "Carmen," who has frequently been spoken of as a Jew. Bizet was married to a Jewess—the daughter of Jacques Halevy. On this basis, many have ascribed a Jewish origin to Bizet which all modern research denies. I have discussed the subject with musicologists in Paris as well as with some Jewish organizations there, and they all insist that there is no Jewish blood in Bizet.

Among the great instrumental composers who were undeniably Jewish were: Stephen Heller (a talented composer for the piano), Gustav Mahler, Moritz Moszkowski, Nachez, Napravnik, Anton Rubinstein, Karl Goldmark, Henri Wieniawski, and Max Bruch.

Bruch's Jewish ancestry has been frequently questioned. There are numerous musicologists—Alfred Einstein among them—who insist that Bruch was not a Jew, notwithstanding the fact that he composed the remarkable "Kol Nidre." These musicologists, no doubt, base their convictions on the fact that several of Bruch's ancestors held ecclesiastical posts. But there are numerous other historians who insist upon Bruch's Jewish origin. Brahms, his personal friend, spoke of him as a Jewish composer—and Brahms would not have made such a statement about a friend if he had not known the facts. Besides this, it is known that Bruch's father considered himself a Jew—even though Max Bruch himself, in some of his correspondence, faintly denied his Jewishness. It is interesting to note, further, that after the Nazis rose to power they outlawed Bruch's music because they said its composer was a Jew.

The question of Richard Wagner's racial origin has been subjected to a great deal of controversy. It has been long debated whether Richard Wagner was the son of Karl Friedrich and Johanna Bertz Wagner, or whe-

ther he was the illegitimate son of Johanna Bertz Wagner and the Jewish actor, Ludwig Geyer. Equally imposing arguments have been summoned for both sides of the debate. However, recently, the famous Wagner authority, Ernest Newman—after many years of painstaking research into Wagneriana—has come to the inescapable conclusion that Wagner was the son of Geyer, hence a Jew by birth. Newman has presented his conclusions in the latest volume of his monumental "Life of Richard Wagner" (vol. 3), published a year ago. These conclusions were based on two documents which Newman discovered. One of these proved that Johanna Wagner, and her infant Richard, traveled from Leipzig to Teplitz to visit Geyer (Karl Friedrich was still alive.) Such a difficult journey required strong motivation, in the opinion of Newman; and the motivation, according to Newman, was that the mother was taking her child to see his rightful father. The second document was a letter written by Wagner in which he spoke of Geyer as "father," and with tenderness and affection. Newman's final conclusion was that the gallant opponents of the theory of the Geyer paternity "have been defending a lost cause."

Among modern composers, we find numerous Jews who hold a dominating position. In France there have been Paul Dukas and Darius Milhaud, both of undeniably Jewish birth. It is strongly believed that Maurice Ravel was a Jew, largely because he wrote some exquisite Hebrew songs, including "Kaddisch." But Ravel himself told me that not a drop of Jewish blood was in his veins, and when I later visited his birthplace in Ciboure I had occasion to see his birthpapers and ascertain for myself that

Continued from page 23

What a fool have I been
Trying to make a living through my
songs;
Kings and Lords have refused their
gifts to me,
And I had to flee their palaces
And let my gray hair
Grow into a long beard.

From now on I will live
As my old Jewish brethren do,
Creeping quietly my humble way,
Wrapped in a long coat, a hat over
my eyes;
Humble my gait will be,
And never will I sing songs at
Courts again,
For out of their palaces the haughty
kings drove me.

THE old book of manuscripts which I studied in Heidelberg contained many songs of twelfth and thirteenth century minnesingers (lyric poets, singers of love songs), and among the pages there was one sheet entitled, "Suesskind, Jew of Trimperg." A queer old illustration on it showed a Jew with a long gray beard and a large odd-shaped hat standing in a crowd of courtiers and churchmen.

This drawing, together with twelve poems inscribed on the sheet, are all we have to reconstruct the life of the first Jew known to have contributed to German literature, and the only Jewish minnesinger of record.

There is no biographical data to help us. We don't know what Suesskind's activities were beyond his membership in a profession which certainly could number very few Jews. From the lines regarding his beard in the above poem, it is inferred that at one time he abjured Judaism. Everything else about his personality, his family, his mode of living, his thoughts, we must deduce from his poems.

Examined superficially, these songs seem to be the product of an assimilated Jewish poet, but scrutinizing them more closely we see this Jewish poet suddenly transformed into a different person, lonely in his premature wisdom, solitary as his forefathers had been in the Kingdom of Ahasverus . . . "And Haman spoke unto the King and these were his words, 'Oh my Lord and King, there is a tribe living in our country, scattered and isolated among all other peoples and their manners and cus-

oms are widely different from ours' . . ."

Suesskind's verses contain many a line indicating an unusually deep knowledge of the Bible and the Talmud. His conception of the world was entirely Jewish, thus differing substantially from the ideas of his contemporaries. Not even once in his songs does he mention the Holy Virgin, the symbol of Beauty and Love, for his colleagues. Suesskind knows only of one God into whose hands all power is given. And he sings in His praise: Oh thou Almighty King whose glory fills the Universe,

Whose light shines through days and through nights,
Joy and Peace thou giveth to Thy world

Oh King, and all honor is Thine.

Thou brightenest the days by the sun's golden rays,

And hast lit the dark night by the moon's friendly light;

Heaven thou madest, and many a brilliant star,

Thy everlasting glory outshines them all.

Thou giveth and giveth in untiring love.

Compared with the limitless power of the Almighty, the weakness of the human being appears more striking to Suesskind.

"Thinking over what I was and what I shall be some day, then all my joy of life is marred and gone"—he mourns. "Never do forget these three things: where you come from, whither you are going, and before whose mighty throne you must one day account for all your deeds."

His heroes and his lovers, contrary to the minnesinger tradition, refuse to kneel at the feet of their adored, fair ladies. Nor does he sing of the sweet-heart, but praises the faithful wife (compare Solomon's proverbs, 12. 4: "Her light is not extinguished by night . . .") and says:

A European Scholar Tells the Story of the Only Jewish Minnesinger

SUESSKIND, THE JEW OF TRIMPERG

By DR. HELEN HIRSCH

A true wife is the husband's crown,
She is the delight of his soul,
Happy is the man who may call his
own
Such a rare wonderful jewel.

Hand in hand they wander together
through Life
Without sorrow or worries. She will
ease his struggles,
Protect him from sin and from shame,
bring joy to his heart.
The faith of true love is God's gift;
The fire of true love
God granted to her—to give man
strength in his plight.

In those dark days when a poor singer entirely depended on the fickleness of kings and courtiers, Suesskind sings courageously: "Nobly and generously act, and then—Thou wilt be a true nobleman."

His sensitive heart belongs to the poor, the stricken, the victims of hard fate, and he advises the wealthy: The rich man has flour, the poor man ashes;

Remember this if you are wise.

And listen to my stern advice:

The poor man's friendship don't scorn,
The day may be near when you will
need him.

Therefore, oh rich man, be kind to
the poor.

The cattle need grass in the summer.

Scorned is the mule,

Yet always ready to work for you,
And willingly will he carry loads for
you.

Always remember this: without the
poor

The rich men cannot live.

For who should sweat and toil for
them

If not the poor?

Rope is needed to bind filled bags!

The grim wolf is the hero of his
finest song, a beast who wails that
only hunger compels him to steal and
kill.

A wolf once wailed,
 "Where shall I go?
 Man scolds me and drives me out
 When I hunt for my daily bread.
 But have I not been put into this
 world
 To do so? So the fault is not mine.

Many a man has his house well built
 By cheating, crossing and lying.
 He trebles his money
 Without work, by shrewdness and
 cunning,
 Is he not worse than I,
 Hunting merely a goose?

No coins of bright gold
 Are mine to pay for my meals.
 Therefore I must steal and kill,
 When my stomach aches, a prey of
 gnawing hunger,
 But the deceitful man's shrewd
 cunning
 Inflicts more bitter wrongs than I
 can ever do
 For he hides his crimes under the
 deceitful mask of honesty."

Another fine poem on human conduct reveals Suesskind's deep philosophy, which is far ahead of the dark twelfth century:

Thoughts are free to the wise and
 the fool,
 Thoughts are free to every living
 creature in this world.
 God gave to Man his heart—to suffer,
 His busy brain—to think.
 Thoughts flash through stones; steel
 and iron they penetrate.
 Thoughts do not care whether the
 deed has been done.
 Thoughts are unseen—no one can
 trace them;
 But you feel their racing pulse, for
 Thoughts are quicker than the flash
 of the eye;
 Unfettered, they rush towards the
 Beloved,
 To the image of golden dreams . . .
 High soars the eagle in the air, but
 higher still soars Thought.

Who would not like to know more,
 much more, about such a poet? In his
 native town of Trimperg people will
 show you the queer old house where
 he was supposed to have passed his
 days, and they will whisper: "That
 old Jew has lived here." And they
 will also tell you: "This Jew Suess-
 kind sung in his youth before many a
 King and High Lord, and he was on
 their side. But grave misfortunes vis-
 ited him in his old age, for all his

children had left him and he died in
 sorrow and misery, a lonely, heart-
 broken old man. And since his death
 no Jew has ever lived at Trimperg."
 But this, of course, is only legend,

* * *

THE following are the balance of
 Suesskind's twelve songs:

Mr. "Where could I take it from?"
 Mr. "Never can I find it."
 These two bring me many a sorrow.
 Add to this pair: Mr. "Need of
 Fasting";
 Who hunts me without end.
 That is the reason why my children
 go hungry and are crying.
 Good food turns its back on me;
 And does not give us enough to live;
 And allows us not to eat our full.
 Mr. "Poverty" brings to house
 Bitter worry.
 And that is the worst evil.
 You merciful men, help me out of
 my plight,
 Otherwise Mr. "Poverty" will cheat
 me of meals and clothes.

. . .

He who acts nobly is a true noble-
 man,
 Even if you scorn his "patent of
 nobility" as a mere bit of paper.
 You see roses blossom on thorny
 boughs,
 But when a nobleman does evil deeds
 His nobility is not worth more than a
 mere rag.
 It is not good when flour comes from
 wheat without the
 Chaff being first eliminated.
 When a nobleman acts nobly
 His nobility is resplendent like the
 sun,
 But if he does evil deeds
 He defiles the noble well.
 If a man of humble birth
 Keeps his hands free from evil
 And has his eye always directed to
 the best,
 Then I will call him noble—even
 though his blood does not flow from
 a noble spring.

. . .

When I think what I have been and
 what I am,
 And what I will be some day, then
 all my joy is gone,
 For the days of my life are fleeing
 quickly.
 Is it not a misery and a tearful
 torment

That every day I must fear Death,
 Who will give me slimy worms for
 company?

How can I ever be happy
 With fears and anxieties wounding
 me?

My heart cannot find rest anywhere,
 It always must remember this.
 Will my soul suffer bitter pain then?
 Why did I allow myself to sin?
 O God, Thou alone art almighty and
 full of mercy,
 Help me, so that my soul may find
 mercy before Thee.

. . .

No better drink has ever been mixed
 Than the one which I recommend
 and praise.
 It heals the wounds of vice, the evil
 pest of shame;
 You must compound it from these
 five spices:
 Faith and discipline, courage and
 mercy,
 And sprinkle it with Moderation.
 This gives sweet breath and flavor.
 The drink is called Honor.
 It seasons all dishes.
 It banishes the disgrace of shame.
 He who carries it with him always
 Will remain untouched by sin,
 Happy the man whose stomach this
 drink has chosen for container,
 His glorious name will blossom and
 bring fruit.

. . .

Man may have many joys on this
 earth,
 But when he remembers that at the
 end bitter death
 Beckons him to his grave, and that he
 must bid farewell,
 Then grief overcomes him.
 Neither wealth can protect him from
 it, nor noble birth,
 Nor wisdom, nor violence. He must
 go down and die.
 Neither advice nor learning can help
 him,
 Nor any master of witchcraft.
 No renowned seer can free him from
 death.
 Because of this distress and calamity
 I often feel very sad,
 For nobody knows whither the soul
 will fly
 When death tells the body, "Your life
 has ended."

. . .

Many a man has been compelled by
 poverty to be modest

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THE NEWS OF THE MONTH

A COMPREHENSIVE program of economic, political, racial and international justice based on cooperation among the religions and countries of the world has been adopted by the American Institute on Judaism and a Just and Enduring Peace. This program was intended to parallel for Jews the pronouncement on peace previously adopted by Protestant and Catholics in this country and England. The declaration summarizes the historic teachings of Israel that international justice is of the very essence of the doctrines of Judaism, that Judaism "recognizes no inherent national or racial superiorities, that Judaism proclaims the ideal of universal disarmament, and that a just and enduring peace requires full political, economic and social rights for all men. In emphasizing that Judaism and Christianity spring from a common source, the Institute urged the prompt convening of a world council of Christians and Jews. Leading Rabbis and laymen attended this Institute which was sponsored by the Central Conference of American Rabbis.

An appeal to the German people to "overthrow a regime which is the infamy of German history" has been issued by fifty noted Americans of German descent. The declaration denounces the "Hitler policy of cold-blooded extermination of the Jews" and states that the signers "retain the faith that millions of Germans in the Third Reich are stirred to the depths of their souls by these crimes." Among those signing the declaration were Walter Damrosch, the noted conductor; Babe Ruth; William L. Shirer, Dean Christian Gauss of Princeton University, and A. Raymond Roff, Collector of the Port of

Philadelphia. Representatives of the Federal Council of Churches of Christ in America also participated in drafting the declaration.

Vigorous denunciation of the Nazi persecution of the Jews as well as an insistence upon retribution were expressed in a Christmas message issued by William Green, President of the American Federation of Labor. Mr. Green said that "the American Federation of Labor denounces the Nazi savagery toward the Jews as a crime against man and God." He declared that those responsible for such acts of infamy will pay the penalty for their criminality. He also said that they were determined to do everything within their power to provide immediate relief for the victims of Hitler's hate "and to insist upon their full liberation and protection from further oppression and intolerance when victory comes." In a similar statement, Philip Murray, President of the C.I.O., said that there were no parallels in the history of brutality sufficient to describe the Nazi massacres of Jews.

A challenge to the churches of America "to assume active responsibility in the mission of Zionism" was recently delivered in a sermon by Rev. Karl M. Chworowsky, minister of the Flatbush Unitarian Church in Brooklyn. Declaring that Zionism is "a significant movement in the interest of world peace and international readjustment" as well as "the most realistic and most practical approach to the so-called 'Jewish problem,'" Rev. Chworowsky said that the church and church-people "should awaken to the fact that Zionism presents to them both a duty and a privilege; the duty to help right an ancient wrong, to atone for the grievous injury done a homeless people through many centuries; the privilege of sharing in a task which will not only improve the lot of Israel but also will help lay more firmly the foundations of justice and brotherhood in the post-war world." The minister said that this is the time to speak out boldly to the Christian world what has been done

By LESTER LYONS

JEWISH BIRTH RATE IN PALESTINE DECLINES

The Jewish birth rate in Palestine has steadily declined since 1935. From 26.3 per 1,000 population in 1937 it dropped to 20.67 in 1941. Of 9,709 Jewish births in the latter year, 28.2 per cent were in the settlements and small villages. The general birth rate in the United States is smaller. During the past ten years it has been between 16 and 17 per 1,000 population.

by the Zionist pioneers in Palestine.

The *Manchester Guardian* has proposed that an "international machinery be established to help rescue those Jews and non-Jews who can flee to free countries." It declares that "our protests must be translated into action—such action can only be government action." The paper suggests that appeals be broadcast urging non-Jews throughout the world to render all possible assistance to escaping Jews.

Under the leadership of Kenneth Leslie, editor of *The Protestant* magazine, a Commission has been formed to eliminate from American textbooks all statements which predispose to hatred of the Jew because of his religion or race. In announcing the objects of the Commission, Mr. Leslie said that "latent anti-Semitism is incipient madness. Active anti-Semitism is the beginning of the end of democracy." The slogan of the Commission is "Anti-Semitism is a Christian sin." Members of the Commission include Sholom Asch, the author; Dr. Paul Tillich, the renowned theologian; and Herman Hoffman, the Grand Master of the Brith Abraham.

Over 1,000 delegates attended a national "Land for Freedom" conference called by the Jewish National Fund. Dr. Israel Goldstein, President of the organization, declared at the conference that the overwhelming majority of the Jewish people here and everywhere are behind the demand for a Jewish Commonwealth in Palestine. He said that more than 25% of the

INTER-FAITH NEWS

In order to enable non-Jewish volunteers in the air-raid precaution system in Pittsfield, Mass. to be at home with their families and attend church on Christmas day, members of the local B'nai B'rith acted as substitutes during that holiday. These Jews did duplicate duty during the 36-hour period which included Christmas Day.

land of the Jewish National Fund had been acquired during the war period. The acquisition of land has greatly accelerated the production of food for the forces of the United Nations in the Middle East.

A process developed in the Hebrew University in Jerusalem will enable Palestine's war-time grain supply to be kept intact. Before the war insects caused damage to the grain to the extent of hundreds of thousands of dollars annually. During the war the losses increased in the reserve stocks of grain. The physical chemistry department of the University devised a fumigant which is far more effective than the chemicals previously used. It can be produced in sufficiently large quantities to supply the needs of Palestine and neighboring countries. The University has also promoted geologic investigations to meet the needs of areas in Palestine lacking sufficient water. As a result of the work of the University, numerous settlements have now been able to intensify cultivation.

Over 1,200 Jewish nurses are on active duty in Palestine. Many of them returned to this profession after the outbreak of the war. The Hadasah school for nurses in Palestine enabled them to qualify for their duties by making refresher courses available to them.

Strong support of the plan for the creation of a Jewish Army of Stateless and Palestinian Jews has been expressed by a number of U. S. Senators and other prominent figures. Sen. Johnson of Colorado declared that this country and England should stop dilly-dallying and should immediately allow the formation of such an army which might participate in this war as a full-fledged belligerent ally under its own banner. He said that as a member of the Senate Military Affairs Committee he had thoroughly studied the question and was convinced that the army was a necessity from a military, moral and psychological point of view. Alben Barkley, Senate Majority Leader, stated that it was the "world's responsibility to demand that the end of this war mark an end to the tragedy of all time, the wandering Jew." He also said that we must recognize the mo-

ral right of the Jews to fight as a people and thereby earn undisputed right to help shape their tomorrow. Governor Chase Clark of Idaho said that the creation of a Jewish Army might well be a deciding factor in turning the tide of the war.

One thousand Jewish children who had been wandering and suffering in Europe for years as a result of the

PALESTINE NEWSPAPER HOLDS LOVE LETTERS ESSENTIAL

A Palestine newspaper has complained about "nuisance" mail sent to Palestine from New York. It observes that much useless mail is carried this great distance. It protests at the mass of literature which contains urgent appeals for funds, invitations to meetings already held, and announcements of immediate bargains. The paper insists that shipping space should be used for "essential food, war material, or love letters."

war, and who had managed to escape from Poland into Russia, finally reached Iran. Most of these children have lost both of their parents. The Jewish Agency has endeavored to bring them to Palestine and has procured from the Palestine government immigration certificates for some of them. The government of Iraq, however, has refused to permit these children to pass through that country. The Jewish Agency has sent 20 trained women to Iran to take care of the children pending the granting of transit visas.

An initial grant of \$26,000 to meet the immediate needs of 1,500 Jewish refugees interned in Morocco and Algiers is being provided by the Joint Distribution Committee. The Committee reports that over 5,000 Jewish refugees are at present in Spain and that new refugees arrive constantly. The situation of these refugees is said to be exceedingly delicate since Spain is not prepared to accommodate them, and therefore large numbers have been imprisoned.

The growing number of Jews in the Canadian forces has resulted in a need for an immediate increase in the number of Jewish Chaplains. The War Efforts Committee of the Canadian Jewish Congress, in calling attention

to this need, has made plans to extend social and religious services to the Jewish members of the Canadian forces here and abroad.

In a message urging all citizens to observe Brotherhood Week, President Roosevelt said that the perpetuation of democracy depends upon the practice of the brotherhood of man. He declared that "The American conviction in war and in peace has been that man finds his freedom only when he shares it with others" and that "we are fighting that the spirit of brotherhood which we prize in this country may be practised here and by free men everywhere. It is our promise to extend such brotherhood earthwide which gives hope to all the world." Brotherhood Week, which is sponsored by the National Conference of Christians and Jews, will be observed from February 19 to 28 under the slogan "Victory for Brotherhood."

At a conference of the United Rumanian Jews of Canada, Charles A. Davila, former Rumanian Minister to this country, declared that after the war the Jews will have exactly the same rights as any other Rumanians. He also said that all those who had committed crimes against the Jews would be punished. Mr. Davila resigned as Minister in 1938 in protest against the appointment of an anti-Semitic Prime Minister.

A "deportation fee" of \$300 is being charged Slovakia by Germans for every Jew ousted from that country. The Slovakian government has already approved the payment of the first bill for the removal of 65,000 Jews . . . The Swedish press reports that fewer than 10,000 Jews remain in the Warsaw ghetto . . . Special German courts throughout occupied Poland have imposed numerous sentences of death on Poles for selling food to Jews and for aiding Jews to escape . . . The German commander of Tunisia has imprisoned as hostages 250 of that territory's most prominent Jews and has threatened them with death "if Jews continue helping the Allies" . . . Jews in Holland have been warned to have their knapsacks and documents ready in the event of their sudden departure for a concentration or labor camp in Germany.

BROOKLYN JEWISH CENTER ACTIVITIES

Rabbi Levinthal to Pay Tribute to the Late Rev. Masliansky This Friday Night

This Friday night, January 22nd at our late services which begin at 8:30 o'clock Rabbi Levinthal will speak on the subject, "Masliansky—His Greatness and His Uniqueness." In this sermon Rabbi Levinthal wishes to pay tribute to a great tribune of the Jewish people, one of the greatest orators of our day, Rev. Z. H. Masliansky who died in the past week. We are confident that all in the congregation who lovingly recall the great services rendered by Rev. Masliansky to the Jewish people will be anxious to join the rabbi in this tribute of affection and reverence. Rev. Kantor will lead in the congregational singing.

Cantor Samuel Vigoda to Officiate with Feig Choir

Rev. Samuel Vigoda who is recognized as one of the country's leading cantors will be the next guest cantor at the Center. He will participate in the late Friday evening service this Friday, January 22nd when he will render several vocal selections. On Sabbath morning, January 23rd, he will officiate together with the choir under the leadership of Mr. Joel Feig. Center members and their friends are cordially invited to attend.

Advance Notice

On Friday, January 29th, at our late services, Rabbi Mordecai H. Lewittes will preach on the subject, "Pioneers Old and New."

Center Annual Meeting, Election and Installation of Officers Next Thursday Evening

The Annual Meeting of the Center will be held next Thursday evening, January 28th at 8:30 o'clock. The annual message covering the activities of the Center during the past year will be presented by the President of the institution, Mr. Joseph M. Schwartz. This will be followed by election and installation of the officers, members of the Board of Trustees and Governing Board.

At the conclusion of the business meeting there will be an interesting program of entertainment by Josef S. Lengyel, former leading tenor of the Berlin Municipal Opera Company and Hilda Lampe-Lengyel who was the prima-donna at the Metropole Theatre, Berlin. They will participate in a unique program of Yiddish and Palestinian folk songs. Refreshments will be served.

Center members, men and women, are urged to attend this important gathering.

Officers of Sisterhood Installed

A large gathering of the women of the Center assembled at the annual meeting of our Sisterhood, which was held on Monday afternoon, January 11th, when the newly elected officers were formally installed. Mrs. Isador Lowenfeld, President, presented a most interesting report, giving in detail a list of all the causes, institutions and organizations supported by the funds raised by the Sisterhood. Mrs. Morton Klinghoffer, the Co-chairman of the Program Committee, summarized the literary and musical programs that were given at the Sisterhood meetings during the past year. Mrs. Maurice Bernhardt gave an inspiring account of all the civilian defense and Red Cross activities in which the members of the Sisterhood were engaged. Other reports were presented by Mrs. Hyman Rachmil, Treasurer, Mrs. Isaac Wiener, Secretary Mrs. Louis N. Jaffe, Chairman of the Religious Service Committee, told of the splendid work that the Sisterhood was doing in assisting the Junior Congregation to function efficiently. She also told of the Kiddushim that were given to the members of the Junior Congregation every Saturday when the new moon is ushered in with prayer. Mrs. Paul Barnett presented a report of the Cheer Fund that has been instituted by the Sisterhood and which is now functioning very successfully. Rabbi Levinthal then spoke to the women, praising in the highest terms the work achieved by the Sisterhood during the past year and described the uniqueness of the Sisterhood program. A fine musical pro-

gram was given by Mrs. Harry Berman who sang several selections, accompanied on the piano by Mrs. Abraham Fink. Refreshments were served after the meeting.

The following are the re-elected officers: Mrs. Isador Lowenfeld, president; Mrs. Maurice Bernhardt, 1st vice-president; Mrs. William I. Siegel, 2nd vice-president; Mrs. Morton Klinghoffer, 3rd vice-president; Mrs. Hyman Rachmil, treasurer; Mrs. Isaac Wiener, recording secretary. The Board of Directors consists of: The Mesdames Paul Barnett, Alex Bernstein, Elias Bernstein, Harry Blickstein, S. Bruman, Charles Dilbert, Nathan Farber, Isidor Fine, Hyman Fried, Samuel Fleischman, Ira I. Gluckstein, A. L. Goldman, Sol Goodman, Emanuel Greenberg, Alfred Greenblatt, Samuel Greenblatt, David Halpern, Joseph Heimowitz, Louis N. Jaffe, Samuel Katz, Jacob Koepfel, Morris Levine, L. J. Levinson, Israel H. Levinthal, Benjamin Levitt, Joseph Levy, Samuel Nicoll, Stephen Rey, Louis J. Roth, Samuel Rottenberg, H. Salit, Maurice Schnall, Nathan T. Schwartz, Louis Simon, Samuel Stark, Albert Witty, Louis Zankel.

Hebrew School and Sunday School

The "Rally of Hope" seeking to obtain the signatures of hundreds of thousands of Jewish children to be presented to President Roosevelt pleading for action against the anti-Jewish atrocities, was endorsed by both Hebrew and Sunday Schools.

Mr. Kartzinell, who has been connected with the Hebrew School faculty for several years, is being inducted shortly into the armed forces of the United States.

Class VI recently presented a brief program before the Hebrew School assembly from the "Ethics of the Fathers."

Articles for the Hebrew School paper are being submitted to Claire Gumeiner, editor.

Rabbi Mordecai Lewittes recently told the story of Captain Dreyfus to the students of the two schools.

Sisterhood Board Meeting January 25th

The Sisterhood Board of Directors will meet this Monday, January 25th at 12 noon, preceding the Sisterhood Card Party.

Clubs

The following clubs are making plans for the coming season:

1. Inta-League (Boys) Athletic, cultural and social activities. Meets every Saturday evening at 7 p.m. in the gymnasium. Open to boys in high school.

2. Inta-League (Girls) Defense, cultural and social activities. Meets every Saturday evening at 8 p.m. Social hour at 8:45. High school students are eligible.

3. Vivalets—Club for girls in upper grades of elementary school. Meet every Saturday night at 7:30.

4. Maccabees — Boys in elementary school. Athletic hour begins at 6:30 every Saturday night. Athletic period is followed by regular meeting.

5. Candle-Lites — Younger girls. Arts and crafts, games, Palestinian songs and dances and athletic activities make up the program of this group. Meet every Saturday at 7 p.m.

6. Dramatic Group—Meets every Sunday at 12:30 p.m. At present "Junior Miss" is being rehearsed under the direction of Miss Phoebe Honig.

Junior Congregation

The following will participate in the Children's Congregation on Saturday, January 23rd: Shacharit — Joseph Newman; Musaf — Donald Gribetz; Talk — Mrs. Serbin-Beder; Summary—Phyllis Sterman.

Daily Services

Morning services at 7 and 8.
Sunday morning additional services at 9.
Mincha services at 5:30.

Sabbath Services

Kindling of candles at 5:40 o'clock.
Friday evening services at 5:30.
Sabbath services, Parsha Beshalah, will commence at 8:45 a.m.

Rabbi Levinthal will speak on the weekly portion of the Law.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 4:30 p.m.

Mincha services at 5:30 p.m.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Fine, Joseph
Res. 770 St. Marks Ave.
Bus. Insurance,
138 Pennsylvania Ave.
Married
Proposed by William I. Siegel

Goldberg, Morris
Res. 969 Carroll St.
Bus. Merchant, 4 Battery Pl.
Married
Proposed by Dr. I. H. Levinthal

Krieger, David
Res. 655 Saratoga Ave.
Bus. Laces and Embroidery
1369 Broadway Single
Proposed by Albert Joley

Krieger, Herman
Res. 655 Saratoga Ave.
Bus. Laces and Embroidery
1369 Broadway Single
Proposed by Albert Joley

Lehman, Samuel
Res. 648 Lefferts Ave.
Bus. Mfg., 498 Broadway
Married
Proposed by Samuel Kaufman

Levin, Alexander
Res. 1383 President St.
Bus. Attorney, 239 Broadway
Single
Proposed by Louis J. Gribetz
and Joseph Goldberg

Malmuth, Jacob
Res. 570 Lefferts Ave.
Bus. Civil Service, 61 Broadway
Married

Lane, Milton
Res. 745 Lincoln Place
Bus. Candy, 529 Eastern Pkwy.
Married
Proposed by Frank Schaeffer
and Charles Perman

Orloff, Louis J.
Res. 1293 E. 48th St.
Bus. Banker, 263 Utica Ave.
Married
Proposed by Louis and Emanuel Halperin

Schattner, Isidore L.
Res. 1532 President St.
Bus. Liquor, 450 Rogers Ave.
Married
Proposed by David Rosenberg

Sol, Beatrice
Res. 1010 Eastern Pkwy.
Single

Wiener, William
Res. 1116 Carroll St.
Bus. Knit Goods 397 Bedford Ave.
Married

The following have applied for reinstatement in the Brooklyn Jewish Center:

Amster, Philip
Res. 820 Sterling Pl.
Bus. Fur, 245 W. 27th St.
Married

Blackman, Harold
Res. 131 Lincoln Rd.
Bus. Defense, 39-50 Grand Ave.
Single

Katz, Paul
Res. 55 Linden Blvd.
Bus. Upholstery, 45 E. 30th St.
Single

Levin, Samuel
Res. 367 Crown St.
Bus. Mfg., 378 Throop Ave.
Married
Proposed by Louis J. Gribetz
and Morris Levin

Schnell, Louis
Res. 125 Eastern Parkway
Bus. Export, 323 Washington St.
Married

Tager, Israel
Res. 651 Crown St.
Bus. Yarns, 39 E. 12th St.
Married
Proposed by Harold Lipsky

MAURICE BERNHARDT, *Chairman*
Membership Comm.

Congratulations

Dr. and Mrs. Benjamin Koven of 1355 President Street on the birth of a daughter to their children Mr. and Mrs. Herbert Koven on January 18th.

Hon. and Mrs. Irwin Steingut of 706 Eastern Parkway upon the engagement of their son, Stanley Steingut, C.P.O., U.S.M.S., to Miss Madeleine Fellerman.

Center Schools to Be Closed During the Week of Feb. 1st

In order to conserve fuel oil, the Center Academy and the Afternoon Hebrew School of the Center will be closed during the entire week beginning Monday, February 1st to February 5th, inclusive.

HONOR ROLL FOR MEN IN SERVICE

The Center Honor Roll contains the names of sons and grandsons of Center members serving in the armed forces of our country. Center members are urged to please send us their names and addresses as soon as they are inducted into service.

To make it possible for us to keep the Honor Roll up to date, please notify us of any change in rank. It would be useful, too, to apprise the Center of changes in the boys' addresses in order that we may keep them on our mailing list and to communicate with them from time to time.

Civilian War Activities

New classes in First Aid, Advanced First Aid and Nutrition will be formed early in January. Those who are interested in joining these classes are asked to please leave their names at the office of our Civilian War Activities.

Wednesday, February 24th, has been set aside as the next Blood Donor Day at the Center. Those wishing to donate their blood for our men in the armed forces are requested to please leave their names and addresses at our office.

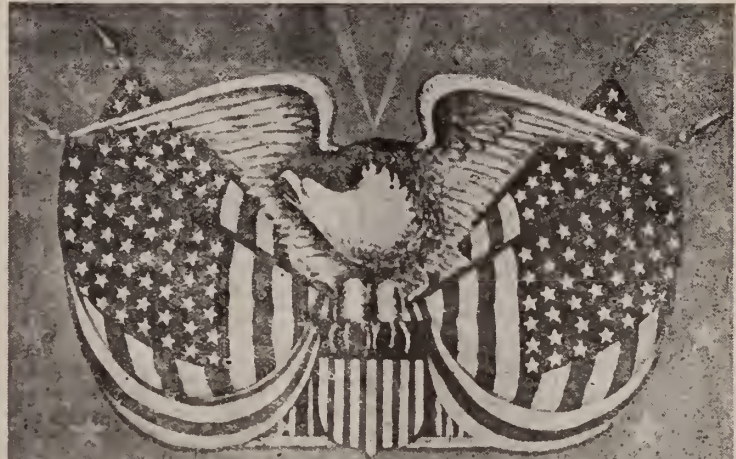
Center Academy Elects New Officers

The following were elected as officers of the Center Academy of the Brooklyn Jewish Center: Ben Rous, Chairman; Robert N. Whiteman, 1st vice-president; Irving J. Gottlieb, 2nd vice-president; Abraham N. Rosen, treasurer; Jacob Zimmerman, secretary.

A new board for the coming year was also elected.

NOTICE TO MEMBERS

When you have finished reading the *Review* send it to a friend. This is one of the best means of acquainting the community with the merits of the Brooklyn Jewish Center.



SERVING OUR COUNTRY BROOKLYN JEWISH CENTER HONOR ROLL

The following is an additional list of Center members, and sons and grandsons of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Cantor, Dr. Philip E., 1st Lieut.	Scher, Lewis J. Schneider, Eugene H. Schneider, Stanley S. Schnell, Sidney, Corp. Shapiro, Dr. Howard E., 1st Lieut. Sorscher, Sol Steinberg, B., Ensign
Christenfeld, Paul Holtzmann, Howard Husid, George E. Kuhn, Lewis Nierenberg, Albert I.	

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The great ideals of the Jewish people.
The language of the ancient Bible and of modern Palestine.

The prayers and songs of the Synagogue.
The meaning of the Jewish holidays.
The inspiring history of the Jewish people.

PREPARE YOUR CHILD

To live as a self-respecting Jew.
To participate in Jewish communal undertakings.
To understand the problems confronting the Jews.
To face the future with dignity and courage.
To give his best to his faith and his country.

HOURS

Students attend three times a week. Each child receives six hours of instruction per week.

CURRICULUM

Siddur, Hebrew, Chumash, Tanach, Jewish History, Palestinian songs.

BAR MITZVAH INSTRUCTION

No additional charge for Bar Mitzvah instruction if the student has attended the Hebrew School for at least three years.

FACILITIES

The Brooklyn Jewish Center offers its students the finest facilities. Hebrew School students may enroll (without charge) in the Library and in the Brooklyn Jewish Center athletic and cultural clubs. The students and graduates of the Hebrew School maintain their own Junior Congregation.

RATES

Members \$27.50 per term.
Non-members \$32.50 per term.
Scholarships for deserving students

REGISTRATION

Daily from 10-6 (except Sabbath), Sundays, 10-12

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Isidor Fine

Hyman Aaron
Morris Brukenfeld
David Goodstein
Tobias Zwerdling

Morris Dlugasch
Fred Kronish
Harry Preston

Morris Miller

Samuel Greenblatt
Charles Perman & Sons

Jacob A. Fortunoff

Harris Goody
Jacob L. Holtzmann
Jacob Korn
Samuel Lemberg
Jacob Rutstein
Sol Sussman

Aaron Gottlieb
Morris W. Haft
Louis Halperin
Abraham Kaplan
Benjamin J. Kline
Leib Lurie
Isidor Silberberg
Samuel Strausberg and
Morris O. Strausberg
Louis Weinstock

Phillip Brenner
Samuel Rottenberg
Abraham Shapiro

Max Herzfeld
Harry Strongin

Charles Dilbert

Joseph I. Aaron
Max Goldberg
Jacob I. Goodstein
Abraham Karron
Mayer Kenin
Louis Kohn
Kotimsky and Tuchman
Simon H. Kugel
Frank Levey
Jacob Levy
Kalman I. Ostow
Louis Parnes
Nathan Radutzky
Israel Rogosin
Mrs. Lena Rosenman
Morty Silverstein

Morris Smerling
Barnett Tanenbaum
Maurice Weintraub

Alex Bernstein
Harry A. Freedman
Nathaniel L. Goldstein
Henry H. Gross
Dr. Israel H. Levinthal
Mr. and Mrs. Hyman Rachmil
Lewis J. Rachmil,
Dr. Maurice Rachmil and
Joyce Rachmil
Joseph M. Schwartz and
Nathan T. Schwartz
Dr. Moses Spatt
Morris Weinberg

David Levkoff
Meyer A. Rosen
Morris Rosen, in honor of
grandchild Sheppard Lane
Harry Weinberg

Hyman Abrams
Charles H. Bellin
Harry E. Cooper
Barnett Gabriel
Pincus Glickman
Israel Halperin
Samuel L. Hoffman
Nathan Levy
Isidor Polivnick
I. Jerome Riker
Abraham Rothkopf
Hyman Rothkopf
Chas. Safier
Nathan Salwen
Louis Schlesinger
Harry Schwartz
Joseph Stark
Herman Yanowitz

Mrs. Joseph I. Aaron
Alpert Brothers
Maurice Bernhardt
Emanuel Cohen
David Eisenberg
Jacob G. Ellis
Hyman Fein
Joseph Feldt
David Halpern
Benjamin Kaplan
Louis Kaplan
Dr. Benj. Koven
Benjamin A. Levine
Nathan Levine
Isaac Levingson
Solomon H. Mitrani
Irving Rosenbluth
Morris Rothkopf

Louis Saffer
Nathan D. Shapiro
Dr. Simon Shapiro
Ralph Sokoloff
Simon Spiegel
Samuel Stark
Morris D. Wender

Reuben Frieman
Alex Fruchthandler
Samuel Kamenetsky
Archie Polsky
Louis Simon
David Spiegel

Jacob S. Doner
Louis N. Jaffe
Aaron Lewis
Irving Rosenfeld
Jacob Rosenfeld

Bernard J. Aaron
Charles Blacher
Meyer Chizner
B. Dubrow
George Dubrow
S. M. Elowsky
Nathan Farber
Samuel Feldman
Charles Fine
Dr. Reuben Finkelstein
Bernhard Fischbach
Irving G. Forman
Meyer Freed
Abraham Ginsburg
Abraham Glasser
Simon Gluckstern
Mark J. Goell
Maurice E. Goldberg
Samuel Golden
Joseph Goldstein
Dr. Max Goldstein
Sidney Gondelman
William Goodstein
Charles Goody
Morris Gorelick
Isidor Gray
Emanuel Greenberg
Alfred Greenblatt
Harry Greene and
Mrs. Celia Seinfeld Greene
in memory of Henry Seinfeld
Jacob Greenspan
Louis J. Gribetz
Morris Hirsch
Louis Hoffman
Louis Hornick
Joseph Horowitz
Solomon Horowitz
Arthur Joseph
Abraham Kaman

Samuel Katz (Park Pl.)
 Kobie Klinghoffer
 Louis Koch
 Israel Kramer,
 Morris Kramer and
 Joseph Schorr
 Mrs. S. Leibowitz
 Julius Leventhal
 Louis Levine
 Max H. Levine
 Morris B. Levine
 Benjamin Markowe
 Benjamin Martz
 Abraham R. Melker
 Morris D. Metzger
 Morris Neinken
 Gabriel Neustadter
 Dr. Henry Plotkin
 Mrs. A. Posner, in memory
 of Dr. Abraham Posner
 Mrs. A. Prince
 Herman D. Raabin
 Dr. Aaron Rokeach
 Sidney Robbins
 A. N. Rosen
 Jacob A. Rosen
 Louis Rosen
 Mrs. H. Salit
 Harry Schetzen
 S. A. Schneider
 Isaac Schrier
 S. Shanker
 David Sherman
 Morris Shorin
 Sisterhood of B.J.C.
 Mrs. John Sklar
 in memory of her grandson,
 Capt. Stanley B. Sovatkin
 Adolph Sussman
 Samuel R. Tedoff
 Abraham Walder
 Nathan T. Wolfe
 Harry Zeitz
 Martin Zinn
 Harry Zirinsky
 Samuel Zirn

 Samuel Seeger
 Joseph Shapiro
 Mr. and Mrs. Albert Witty

 Saul S. Abelov
 Dr. Nathan H. Adler
 Philip Asher
 William Ball
 A. David Benjamin
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 Barney Berkowitz
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 Samuel Kantor
 Benjamin Katz
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 of Bernard Katz
 Sam Katz
 Simon Katz
 Leo Kaufmann
 Morton Klinghoffer
 I. S. Koepfel
 Bernard H. Krumbein
 Roy M. Leibler
 Julius Levenson
 Norman Leventhal
 Morris Levin
 Benjamin Levitt
 Jeremiah Levy
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 Akiba Margolin
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 Philip Palevsky
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 Isaac Perlstein
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 Dr. Samuel A. Wolfe
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 Jacob Weinsier
 Samuel Fleischman

 Harold Abrams
 Mrs. Betty Abramowitz
 Abraham Albert
 Martin Auerbach
 Irving I. Balmuth
 Louis Belfer
 Bennett Berman in honor of
 newly born son
 Dr. Harry Berman
 Samuel Bernstein

Morris Blank
 Harry Blickstein
 A. Milton Brown
 Reuben Bruck
 Henry Caplan
 Herbert Caplan
 Irving L. Cohen in memory
 of mother
 Dr. Max Dannenberg
 Seymour Danziger
 Louis Daum
 Harry Dilbert
 S. A. Doctorow
 Charles Eichen
 Chas S. Feinberg
 Mrs. D. Feinberg
 H. Fetner
 Victor Filler
 in memory of Capt.
 Stanley B. Sovatkin
 Sgt. Irving Fishman
 Benjamin Forman
 David Friedman
 Mrs. Jacob Goell
 J. Joshua Goldberg
 Samuel H. Goldberg
 Martin M. Goldman
 Abraham Goldsmith
 Solomon Goodman
 Dr. A. S. Gordon
 Isidore Gottlieb
 Leo Green
 Dr. Bernard Greenberg
 Morris Gribetz
 Morris Groden
 Harry Grossman
 M. Hausner
 Mendel Hecht
 S. Hertzfeld
 Dr. Joseph Horowitz
 Samuel Horwitz
 Benjamin Jaffe
 Dr. Harold E. Jerrold
 Samuel L. Kaplan
 Dr. Albert Kassner
 Samuel Kaufmann
 Harry A. Klein
 Mrs. Lillian C. Klein
 Mrs. Samuel Koff
 Oscar Kurshan
 Samuel L. Kurshan
 Morris Kurtin
 Dr. Leon I. Levien
 Jacob Levin
 Philip A. Levin
 Abraham Levine
 Dr. William Levine
 Morris Levinson
 Harry Levy
 Philip Lipshutz
 Dr. Samuel Lubin
 Lester Lyons
 Edward Manes
 Abe Mann

Samuel Nicoll
Herbert Nussbaum
Max Portnoy
Joseph Richman
David Rosen
Herman Salomon
Oscar Schleiff
Dr. Maurice Schnall
Samuel Schulman
Arthur E. Schwartz in memory of
father Solomon Schwartz
Dr. Martin M. Shir
Hyman Siegel
Dr. Samuel L. Siegler
Dr. Victor Spevak
Jack Stang
Abe Stark
Jack Sterman
Aaron Stern
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George Wedeen
William Weissman
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I. Wiener
Mrs. Sophie Wohl

Abraham Gribetz
Sol M. Kurshan
Morry Luxenberg
Abraham Feit
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Mr. & Mrs. Nathan Goodman
Mr. & Mrs. Abraham Goodman
Arnold Gottlieb
Sidney Gould
Mrs. May Kauffman
Leon Hyman
Albert Joley
Abraham Katlowitz
L. Lachter
Joseph Lapidus
Dora Leaks
Saul M. Levenson
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WHO ARE THE JEWISH COMPOSERS?

Continued from page 10

he could not have had any Jewish ancestry. Madeleine Goss, in her biography of Ravel, "Bolero," also emphasizes this point. "Many people . . . seem to be under the impression that Maurice Ravel was of Jewish ancestry . . . Actually there is no suggestion in any existing record to indicate that there was Jewish blood on either side of Ravel's family."

Another French composer whom I have seen referred to as Jewish is Arthur Honegger. Those who know Honegger's deeply religious Christian nature will dismiss such a belief as the height of absurdity. Incidentally, Honegger has recently proved himself to be a staunch Vichyite, and one of the most enthusiastic of collaborators.

Leading German-Jewish modern composers include Kurt Weill, Paul Dessau, Karol Rathaus; Jewish composers of note from Vienna include Arnold Schoenberg, Alexander Zemlin-sky, Ernst Toch, Erich Korngold, and Egon Wellez. Other European composers of our times of whose Jewish origin there is no question include: Alexander Tansman (Poland), Castelnuovo-Tedesco (Italy), Jaromir Weinberger (Czechoslovakia), Leo Weiner (Hungary), Arthur Benjamin and Frederick H. Cowen (England), and Alexander Veprik (Soviet Union).

These Jewish composers represent virtually every important idiom in modern music. Arnold Schoenberg, in the vanguard of radical composers, is the father of the "twelve-tone system" which has produced some of the most revolutionary music of our time. At the opposite pole we have Castelnuovo-Tedesco, who is a romanticist, and Jaromir Weinberger, who has produced his best music in the colorful folk idioms of his native land. Between these two extremes, are Ernst Toch and Erich Korngold, who utilize modern techniques and idioms and yet have succeeded in creating music that is emotional.

Sergei Prokofieff, one of the great composers of the Soviet Union, has been called Jewish largely because he wrote a remarkable "Overture on Hebrew Themes." He is definitely not Jewish.

Leading serious composers in America who are Jewish include: Marc Blitzstein, Ernst Bloch, Abram

Chasins, Aaron Copland, George Gershwin, Rubin Goldmark, Louis Gruenberg, Frederick Jacobi, Lazare Saminsky, and William Schuman.

Once again, in this group of composers, we find many different styles represented. The modernists are Marc

with its management. The paper was the short-lived *Jewish World*. The avowed policy of the paper was to bridge the chasm which existed between the sons and fathers of the ghetto; to make the sons more Hebraic and the fathers more American; the sons more conservative and the fathers more progressive.

Although the Educational Alliance provided him with the pulpit, all America was his audience. Zvi Hirsch Masliansky was a familiar figure as a speaker, lecturer and Zionist propagandist in almost every Jewish community in this country. When membership drives were made, when campaigns for funds for Palestine were conducted, when educational projects were planned, Masliansky's voice seldom remained unheard or unheeded. At conventions, at conferences, at historic meetings, what voice stirred greater enthusiasm than that of the old, but still formidable man with the snow-white hair who now spoke almost inaudibly, hardly above a whisper? When any foreign visitors came to the country—Bialik, Sokolow, Shm-arya Levin, Chaim Weizmann—a place of honor was always reserved by their side for the Grand Old Man of Zionism, Zvi Hirsch Masliansky. For he knew them all; they were his

Blitzstein, Louis Gruenberg, Aaron Copland, and William Schuman, and the romanticists Abram Chasins, Rubin Goldmark, and to a large extent, Lazare Saminsky. George Gershwin belongs with composers of a popular idiom, while a Hebrew idiom is exploited by Ernest Bloch and Frederick Jacobi (also by Saminsky in many of his earlier works).

ZVI HIRSCH MASLIANSKY

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comrades in arms, and some, his pupils.

Zvi Hirsch Masliansky had not relinquished his crown as *Matif Leumi* willingly, although the burden of years was upon him. As a born orator, he retained to the end a love, one might say, a passion, for the pulpit, the platform, the stage lights. The dim-out of his last year fell hard on him. He lived in the eyes of the public so long that life without them must have been death to him. But he had his compensation. For, if age had made his voice too feeble for speech, his hand was still firm enough to hold the pen. The leaves from his diary which he published occasionally in the only Hebrew weekly paper in this country, were read with profound interest by all those who remembered the striking life of this extraordinary man. One such contribution appeared not many weeks before his death. Invariably, the readers found something in his reminiscences—a fact, an event, a character, a situation—which brought the past vividly before them and made the present all the more understandable and tolerable.

A distinguished man in Israel has passed on. He had the courage of his faith. He lived bravely, and he died with honor.

SUESSKIND

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Who otherwise would be arrogant.

The Law

Compels him to obey the preceptions of morality.

There is many a man who would not be afraid of usury,

Who would not be afraid either of God, his Master, or the people's curse,

If only he had the money to lend.

If a donkey had a horn

He would throw earth people to the ground.

The crocodile in its rage

Would not allow anyone to live

If the wolf could be as he wished

The number of sheep would be greatly diminished.

The burglar wishes nothing better

than finding all doors wide open,

The crook wishes nothing better than that people should scorn the honest man.

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